

Christian Secretary.

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The Christian Secretary

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TERMS.

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From the True Wesleyan.
Christian Intercourse.

"Then they that feared the Lord, spake often one to another."

"Speak often" of the Saviour's love,
While here on earth ye meet;
'Twill 'mind thee of thy home above;
'Twill make life's ills more sweet;
'Twill bind with cords divinely strong
Each sympathetic breast—
Be Christ the subject of each song,
In toils, or quiet rest.

"Speak often" of that love so high,
With earth's heroic deeds;
Though for a friend earth's sons may die,
Here suffering love exceeds—
He pours his soul out unto death,
For those who scorned His name;
Adoring, spend each fleeting breath,
That mercy to proclaim.

Speak of it, when ye chance to meet,
Amid life's busy din;
Or wild confusion of the street—
Thou mayst a spirit win,
On Calvary's summit to behold
How truth and mercy met;
Thus shall thy words, like fruits of gold,
In silver flowers be set.

"Speak often," God a record keeps
Of all thy suffering fears,
Though time's dark shade o'er memory creeps,
When He at last appears,
Ye shall be found as radiant gems,
In His triumph crown;
Or in His hand, as diadems,
His love hath made His own.

For the Christian Secretary.

Ministers' Wives, Again.

Perhaps it will be thought that this subject is brought forward too frequently just now. But it may be well to turn attention to minister's wives, for they certainly stand in need of reproof, instruction and counsel; for while the religious press teems with advice for every other class, very little seems especially adapted to their peculiar duties and responsibilities. I hope now the subject is up, some wise heads and pious, sympathizing hearts will point out their errors, and the path they ought to pursue. I shall not attempt to do this, for I cannot.

I will only give a bit of experience, and a few thoughts that were suggested when reading the article from the pen of the worthy pastor of the Baptist Church in Thompson. I appreciate his thoughts and feelings, and would there was more of real Christian hospitality felt and acted out by the professing disciples of Christ, one toward another.

I suppose I have seen the article to which our good brother refers, and I think he has received a wrong impression. I feel safe in assuring him in behalf of ministers' wives generally, that he will receive a cordial, hearty welcome to their hospitalities and kindness, whenever Providence shall call him abroad; and even should he chance to be thrown upon the tender mercy of the writer of the offending article, I presume he would not find her wanting in sympathy for the servants of God.

I thought perhaps our brother had never lived in a business thoroughfare, but in those retired spots, where only angels pass, on errands of mercy.

I was once the wife of a minister, settled in a busy, bustling village, where stages and steamboats found a centre. Our circumstances were probably as easy and comfortable as at least half the ministers of our denomination in the country, yet I found it necessary to practice the strictest economy in all my family arrangements. Our society was large and demanded all our time and energy. Our central position brought us a great deal of company. The toil-worn missionary, coming home like a wounded soldier from the battle-field, the city pastor, and the country pastor with their wives and children—the evangelist,—all were welcomed as fellow laborers in the vineyard of God; I was happy in doing all in my power to make them comfortable and happy. Yes, I was happy, even in toiling hard, and depriving myself and family of comforts and pleasures in endeavoring to fulfill the injunction of the inspired apostle. But I confess my faith and feelings of charity were sometimes tried. Perhaps, for instance, when seated, care-worn and weary, at the shutting in of day, the bell would summons me to the door. I would find there a young man whose very appearance savored more of works of darkness than of the light. Is Rev. Mr.—at home? he would ask. I would reply, he has a meeting this evening. In reply to this he would say, I am very anxious to see him, and will call at nine o'clock if he will be

in at that hour. At the appointed hour the stranger would appear again, and being shown to my husband, say, my name is —, I am a member of Rev. Mr.—'s church, in —, I am a student in — Institution, and have been spending the vacation at the sea side to improve my health, impaired by too close application to study, and am thus far on my return. Our respect and love for the pastor named, of course, made a welcome for any of his flock thus circumstanced. Being invited to spend the night, he would seem to consider it implied for days and nights to come, and before leaving, prove himself to be a stranger to the spirit and practice of religion, and an ungrateful tax upon our hospitality.

Next, perhaps, a man would introduce himself as Rev. — from the west. He would be welcomed as one who had braved toil and privation, as a Christian pioneer to western wilds; but by further acquaintance convince us that he had laid aside the panoply of Heaven, come down from his great work on the walls of Zion—had ceased to watch for souls; and one whose conversation savored more of worldly wisdom than of that which cometh from above. We would find that he was serving mammon faithfully, and after transacting all the mercantile business, or speculation in railroad stock he might have in our town, depart, thanking the Bible for the admonition, Be not forgetful to entertain strangers; for our endeavoring to act according to it had saved him a bill at the hotel.

The next, perhaps, that would excite the grudging feeling in my heart would be when having arranged my household affairs and just putting on my bonnet to accompany my husband to the weekly prayer meeting, a man would call and meeting us very familiarly, seem surprised that he is not immediately recognized. Why, he would say to my husband, you preached at the dedication of our meeting house, or it might be, perhaps, you and I were boys together in the same town. I am in town on business and thought I would call and see you. There would be no alternative, the bonnet must be laid aside, the dying fire waked to life, and the inspired injunction followed in action if not in spirit, while the good brethren and sisters at the conference room ask, where is our pastor's wife? she is seldom seen at an evening meeting. He had better preach to her first, for there is nothing to prevent her coming; she is not obliged to work for a living, as most of us do, but is supported by the society.

Next an agent for some society or publication, not calculated to aid particularly the cause of Christ, but enough semblance of religion to make it appear plausible, for their representative to take shelter under the wing of Christian hospitality, would be ushered in, and after a week or so depart, but I could not feel that the blessing of the ready to perish came upon us. I have thus sketched a leaf from the diary of one minister's wife. It was, perhaps, fresh from some such scene as this, that the writer in the western paper came. It is when we have such visitors that we ask, did the apostle mean that we should, amid all our complicated duties, open our doors, and impart, without grudging, from our poverty, to the rich worldling, whether there rest on him the vows of God, or not, as he journeys, seeking his own pleasure or profit? Can the profligate come in and claim that charity due to the children of the light? We want to be instructed.

We are very often called upon to perform the duties of washerwoman, cook, waiting, chamber and nursery-maid, seamstress and hostess, aside from more public duties required and expected of us. Our duties, many of them are what are termed petty ones, but they engross our time, and consequently our attention, and is it strange that we sometimes grow weary?

I hope the article to which allusion has been made will be read and some of the dilemmas into which ministers' wives are often thrown, considered.

E. M.

Brief History of the Grande Ligne Mission.

In October, 1835, Mr. Louis Roussy, under the direction of the "Commission of the Churches of Switzerland Associated for Evangelization," arrived in Montreal, devoted to the religious instruction of the French Canadians. After proper consultation, he commenced his labors by procuring the office of schoolmaster at Grande Ligne, of L'Acadie, a settlement lying west of the river Richelieu, the outlet of Lake Champlain, ten miles south of the town of St. Johns, among a population of about fifteen hundred, not living very compactly, but scattered upon their small farms. So ignorant were they, that, after careful investigation, it was thought that not more than one person in fifteen was able to read.

For two months Mr. Roussy retained the school, and employed all his leisure time in visiting from house to house, reading the Scriptures, and conversing with all who were willing to hear him. The Catholic priest, naturally dreading the effect of such instruction, caused him to be removed from the office of teacher.

From that time he devoted himself exclusively to the work of religious visitation and public preaching of the gospel. An enlightened friend in the neighborhood opened his house for public worship, and considerable numbers of the Canadians at first attended his preaching; but the threats and denunciations of the priest soon terrified the Catholics, and not a solitary individual, beyond the limits of a single family, dared for some time to listen to his instructions.

In the autumn of 1836 Madame Feller, a devoted Christian lady, who had left Switzerland at the same time and for the same purpose with Mr. Roussy, and who had spent the previous winter in Montreal in private Christian instruction, removed to Grande Ligne with the view of opening a school. Shunned at first, with superstitious hate by most of the people, as a heretic, she found great difficulty in obtaining any accommodations or even shelter. At length the same family that had opened their doors to Mr. Roussy, offered her their garret, which she fitted up so as to serve for her school and her own lodgings. Here she gathered in twelve pupils, whose number soon increased to twenty, and carried forward her school in spite of the violent opposition of the priest. Not content with the labor of instructing the children in the day, she opened an evening school for adults with twelve scholars; in addition to the regular pupils a considerable number attended the concluding exercises, which consisted of the reading of the Scriptures, familiar conversation on the passages read, and prayer. So interesting were these exercises, that they were often prolonged till midnight, and were eminently effectual in enlightening the minds of the Canadians.

In addition to these severe and exhausting labors she employed all the time, not occupied in her schools, in visiting such families as were willing to listen to the reading of the Scriptures. In the prosecution of this labor of love, she visited a sick woman whose husband was a zealous Catholic, a bitter enemy of the gospel, and a violent adversary of the mission. God inclined the hearts of both to hear the Bible; she repeated her visits, conversed and read much to them. The old man listened, at first, with fear and distrust, but the darkness was gradually dissipated from his mind; he soon hungered and thirsted for the word of God, and came regularly to the religious exercises of the evening school. In a short time he gave decisive evidence of conversion. One of his sons, a promising youth of fourteen years of age, and four pupils of Madame Feller, were also converted.

Madame Feller and Mr. Roussy thus continued their exertions, in their respective spheres, until the month of June, 1837. Both were exposed to much persecution from the infuriated Catholics—savage threats were frequently uttered—their place of worship was disturbed by noisy mobs, and excommunication was threatened against all who listened to them. On one occasion Mr. Roussy's horse was cruelly mutilated, and on another he himself was severely beaten. Still the work of the Lord advanced, the Holy Spirit opened the hearts of a considerable number to attend to the things which were spoken, and led them with true and living faith to the Saviour; and a small church was organized, consisting of six members, including the two missionaries. In the month of June, 1837, the heat became so oppressive in the little garret in which Madame Feller had hitherto taught her school, that she removed into her barn; but so great was the inconvenience here experienced, that a small temporary building was erected by the aid of Christian friends. The carpenter employed in its construction was led by the Holy Spirit to hear the reading of the word of God, which was made quick and powerful in his soul, and brought him to abandon openly, notwithstanding the opprobrium and persecutions which were heaped upon him. In September of the same year there were sixteen communicants in the church, including four residing in Champlain, all converts from popery; several others have renounced that system of error, and a considerable more attended the preaching of Mr. Roussy. All these met with violent opposition, were abandoned by their relations and friends, despised by all, and regarded as the outcasts of all things. In the following month the insurrection broke out and the neighboring Catholics, long incensed by the preaching, the schools, and the success of these devoted missionaries, and supposing that the law could no longer punish their violence, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, and was providentially preserved; a mob assembled around the house of Madame Feller, at night, to the number of several hundreds, who, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them if they refused to comply. In the same manner they went to the houses of all who had renounced popery, and commanded them either to abandon their

new religion or their country, under pain of fire and sword.

The Government could afford them no protection, and the converts would not abandon their faith; they preferred the alternative of giving up all for Christ. In the cold of winter, the missionaries, and all the families that had embraced the gospel, to the number of sixty individuals, were compelled to flee for their lives, leaving behind them, at the mercy of their enemies, their houses, stock, and property of every description.

After the insurrection was suppressed, the exiled families returned to their homes, and found that their furniture and crops had been carried off or destroyed by their insurgent countrymen; still, as the influence of the priests had been considerably weakened by the political events and disputes of the preceding year, and as the mission was enabled, in the spirit of Christian kindness, to protect some of their own worst enemies from the retribution of re-established law, prejudices against them were diminished, and their influence among the people greatly increased. Many families, hitherto closed against them, became accessible, and greater numbers attended the preaching of the gospel.

During the year 1838 the labors of the mission proceeded with increased success. But in the month of November civil war again broke out around them, and their neighborhood became the scene of revolutionary operations. A prominent leader of the insurgents, who had always cherished deep hostility to the mission, sent a band of armed horsemen to make Mr. Roussy prisoner, and bring him to the camp. Through the appeals of Madame Feller, the angry troop, who came to the house full of rage, were softened and conciliated; they left Mr. Roussy in his own house, and pledged themselves that neither they nor their property should be molested during the war; the pledge given was literally redeemed. While all around them were pillaged, and all who refused to join the insurgents voluntarily, were cruelly taken prisoners, the mission family and property were untouched. When the disturbances ceased they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices.

The consequence was a gratifying increase of the influence of the mission. Women, with whom, till then, they had little or no intercourse, came to Madame Feller, entreating her, with tears, to be a mother to them, and use her influence to deliver their sons and husbands from arrest and danger. Respectable families, with whom she had not been able to exchange a word, now came to ask advice; they said "we have been very wicked, we have repulsed and despised you, but now we are obliged to resort to you."

In 1839 the mission church consisted of twenty-four members, of whom twenty-two were converted Catholics. The day-school taught by Madame Feller, contained about fifty pupils—the evening-school, twenty adults. Mr. Roussy preached at four stations besides Grande Ligne.

The mission had long felt the necessity of enlarged accommodations. Their dwelling was a small log house, twenty feet by twenty-four, in which their school was taught, the mission family lodged, and all the numerous calls for instruction received as well as the public worship of the Sabbath held. The house necessarily became unwholesome, and so much was the health of Madame Feller impaired, that she was compelled to be absent for several months during the summer. At the same time a plan was formed for the instruction of young persons, who might be afterwards employed as teachers or colporteurs. The execution of this plan required a more spacious and convenient building.

We are indebted for these interesting facts to a Circular issued by the Foreign Evangelical Society of New York, with a view to excite the attention of the Churches in the United States, and obtain assistance towards the erection of the new building. For this purpose, and at the express invitation of Christian friends in New York, Madame Feller visited that city, in the summers of 1838, 1839, and 1840, accompanied by the Rev. E. N. Kirk, at that time Corresponding Secretary of the Foreign Evangelical Society, who kindly aided her by explaining the objects of the mission to those who did not understand the French language, and enforcing her appeals, she succeeded in obtaining liberal contributions in New York, and then visited the principal cities and towns of the United States. The reception she met with was most gratifying, especially from the Presbyterian and Congregational Churches. Large sums were cheerfully contributed. In addition to the donations received in the United States, upwards of \$800 dollars were obtained in Montreal.

The foundation of the Mission House at Grande Ligne was laid in 1838. It was finished in August, 1840.

A Letter written by Madame FELLER in

the spring of that year, contains the following passage:—

"An incident that occurred last February appears to me worthy of remark. One of the greatest devices of the priests to prevent the Canadians from listening to us, is a constant assertion that our Bibles are mutilated and false; and this imposition extends much farther than their direct influence. A Canadian, a very intelligent man, who had conversed with us about the Scriptures, and generally disputed with a good deal of warmth whatever we advanced, because, as he said, he was not sure that our Scriptures were like those of the Roman church—having learned that an old man who lived several leagues from us had been for forty years in possession of a New Testament that was approved by the priests, he went in search of it, with the hope of being able to confound us. He appointed the next evening after his return to meet us at the house of one of his friends with our New Testament, for the purpose of comparing it with the one he had brought. He gave notice of the meeting, and a long time before the hour appointed there were fifty people or more collected to hear the two Testaments read. We read a long time alternately, first in one, then in the other, explaining and unfolding the design of the Lord, and the conclusion that every one came to, was, that our gospels were the same as the priests, and that we had told the truth. The poor Canadian who had hoped to close our lips with his book was filled with shame and confusion to find himself silenced by ours. So large a collection of persons, entire strangers to the love of Christ, coming together with the sole object of learning what the truth is, shows very plainly the state of the people, and what effect the word of God is producing among them. A Canadian who was present, and who has since listened more attentively to the gospel, assured us that from that time he did not believe there was a single family in Grande Ligne that was sincere in its profession of popery. All entertain more or less doubt concerning the instructions of their priests.

All the priests in the neighborhood employ their thunders against us and our hearers. They have been announcing for some time their intention of uttering a sweeping excommunication against all who have forsaken their holy mother, the Romish church, and of transforming them into mad wolves and long-tailed beasts, which formerly was enough to strike terror into the heart of any Canadian. A few days after a report was in circulation that all our men was transfigured in this style, and the most stupid, as well as the knavish, repeated the story, even after they had seen them in human shape.

These absurdities, which are now hardly believed by old women, aid the progress of the gospel more than the priests are willing to believe. Wretched men! they are exhausting all their efforts to prevent the spread of the kingdom of Christ; they have reason to be afraid of light, but they can never succeed. The truth, the word of the Lord, sharper than a two edged sword, will make the monstrous and rotten edifice that Rome has constructed, tremble to its base. The triumph of the gospel in Grande Ligne is a settled question even in the eyes of the most careless, who say, "It is the right way, and we ought to walk in it."

In the autumn of 1840, an important accession was made to the band of laborers in the presence of the Rev. L. NORMANDEAU, formerly a Professor in the Seminary at Quebec, who had been convinced of the errors of popery, and converted to God.—His co-operation soon proved of essential service.

The next year was signalized by still greater blessings. By the conversion of Dr. COTE, another effective agent was brought into the field, whose characteristic energy, sanctified by divine grace, could not but be highly advantageous to the mission. The introduction of the gospel to St. Pie and its neighborhood, about the same time, was accompanied by striking proofs of the efficacy and power of the heavenly message. Many souls were converted, and persevered in the faith, notwithstanding the taunts and persecutions of their neighbors, and in some instances of near relations. New schools were established, and colporteurs were employed to go from house to house, converse with the inhabitants and endeavor to excite concern for their spiritual interests. The churches connected with the Mission "walked in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied."

Since that time the work has continued to go on, with encouraging indications of the divine blessing.

When Madame Feller and M. Roussy came to Canada, they were sustained partly by private funds, and partly by Christian benevolence. They have since carried on their operations under the auspices of different associations, aided by friends in various denominations; but recently a plan of union and co-operation with the Canadian Baptist Missionary Society has been formed, and is now in action. This has been done, not because the missionaries have changed their sentiments, but because, being Baptists, it was evidently suitable that they should be identified with a Baptist institution. We trust that the Baptists of the United States will afford them their hearty sympathy and liberal co-operation.

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LIST OF STATIONS AND LABORERS.

1. Grande Ligne. Madame FELLER;—Rev. L. ROUSSY, Pastor; Rev. L. NORMANDEAU, Rev. D. GAVIN, Tutors; Madame NORMANDEAU; TOUSSAINT RIENDEAU, Teacher; Mademoiselle JOSTE, School-mistress. A Mission House and premises, and eighty-four acres of land.

The church consists of about eighty members. Sixteen young men are under tuition; it is hoped that three or four of them will be qualified for the ministry; the remainder will be employed as school-masters or colporteurs. Four young women are receiving instruction, with a view to employment as schoolmistresses. The day-school, under the care of Mademoiselle JOSTE, contains thirty-five children, boys and girls.

A large room on the ground-floor of the Mission House is used both as a chapel and a school-room. There is public worship twice every Lord's day, and once in the week.

The Mission Library contains 600 volumes. Standard English works, particularly in history, sacred and secular, and in theology, are much wanted. There is a useful collection of Philosophical apparatus presented by some Christian ladies of Boston, U. S.

2. Sherrington, 15 miles W. of Grande Ligne. Mademoiselle PERRUSSET, School-mistress. The day-school under her care contains 25 children. Public worship is held here every Lord's day. Ten of the members of the church at Grande Ligne Mission reside at this place.

3. Henryville, 15 miles S. of Grande Ligne. M. ROY, Colporteur. A Mission House, and 12 1/2 acres of land. Five Protestant families live in this neighborhood. Public worship is celebrated every Lord's day. It is expected that a school will be opened in the fall. M. ROY travels through an extensive district, distributing the Scriptures and Tracts, and conversing with the people.

4. Chazy, 30 miles from Grande Ligne, in the State of New York, about 6 miles within the boundary line. This place is visited every two or three weeks, when religious services are held. Several members of the church at Grande Ligne live here.

5. St. Pie, 48 miles E. of Grande Ligne. Dr. C. H. O. COTE, Pastor; JOSEPH NICOLLE, Colporteur; TOUSSAINT FORCIER, Teacher; Mademoiselle ANASTASIE PARENT and MARIE AUGER, Schoolmistresses; A Mission House and premises.

The church consists of 73 members. Several are expected to be baptized shortly. There are three day-schools. The central school contains 22 children; the upper 32; and the lower, just opened, 12; besides several adults, one of whom, upwards of 60 years of age, has just begun to learn to read.

The school-room in the Mission House serves for a chapel on Lord's days and other occasions.

6. Corinthe, 60 miles S. E. of Grande Ligne. Services are held nearly every Lord's day.

7. Berce, 63 miles E. of Grande Ligne. FRANCOIS LAMOREUX, Teacher and Colporteur. Services every Lord's day. A school-house. It is probable that the school will contain from 30 to 40 children after the vacation.

8. Salem, 66 miles S. E. of Grande Ligne. FRANCOIS MAURISSETTE, Teacher, and Colporteur. A Mission House and premises, and nine acres of land. Public worship is celebrated here every Lord's day. A day-school is established, which will probably be attended, after the vacation, by 20 or 30 children.

* J. B. BEAUDRY has ceased to be employed by the Society.

HOW TO GET HEARERS.—Avoid, says Dr. Clark, the error of those who continually find fault with their congregations because more do not attend. This is both imprudent and unjust—imprudent, for as men do not like to be forced in what should be a free-will offering, so they are infallibly disgusted with those who attempt it—unjust, it being contrary to both reason and equity to scold those who come because others do not attend. I have known this conduct scatter a congregation, but I never knew it to gather one. Indeed, it savors too much of self-love and pride. It seems to say, "Why do you not come to hear me? Am I not a most excellent preacher? What a reproach it is to your understanding that you keep away when I am here!" Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

from the river Jordan by Ement, the Belfast M. P. We hear joint stock company is now in formation, to be called "The pure and unadulterated Baper Bottling Company," under the name of the Royalty, and with some name for chairman. When the er is thus brought into general ed by the company at 3s. per toning, and 5s. for twins,) it is eared it will no longer be coner fashionable or aristocratic.
London Satirist.

LIVED DRUNKARD.—"The solit- of longevity which are now et with in hard drinkers, no ve the deadly effects of ardent e solitary instances of rem- apparent death by drowning, here is no danger to life from a lying an hour under water."

ne relates the following anecd- tleman far advanced in years ston boasted that he had drank or four bottles of wine every years, and that he was as hale as ever.

emarked a by-stander, "where boon companions?" "Ah!" he id, "that's another affair; if the old, I have buried three entire of them."

TURE OF PINS.—A gentleman e has invented a machine for ure of pins, which, when driv- ost speed, is capable of turning dred pins per minute. The or- nes, used in Connecticut, man- put thirty per minute. The ul has about completed a mat- ting the pins into papers.

on Love.—The desire of pow- caused angels to fall; the de- ledge to excess, caused man to charity is no excess, neither can gels come into danger by it.—

A Christian in this world is but re; at death, the pure gold is and separated, and the dross and consumed.—Flavel.

Advertisements.

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and, By Charlotte Elizabeth.

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and Sermons, 2 vols.

ROVINS & SMITH.

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Christian Secretary.

HARTFORD, FRIDAY, OCT. 10.

Independence of Action.

Independence of thought and action is an excellent trait of mental and Christian character. If grounded on a fixed purpose of soul, and regulated by a clear perception of truth and duty, it commands respect and carries with it an influence that leaves a lasting impression wherever it falls.

Here perhaps we ought to distinguish between a true and false independence of action. Many who would remodel society by inculcating their strange vagaries and wild speculations, who would reform even the pure principles of the gospel, and annihilate its sacred institutions and ordinances, and leave to the soul nothing but a blind infidelity, would fain be esteemed as those who alone possess true mental and moral independence. Others, either with only one prominent idea, or acting from a confused notion of what they wish to accomplish, or of what is right, lay claim to the same element of character, when in truth they are only acting from an impulse which arises through the boldness of ignorance, of rashness, of indiscretion, or of self-confidence.

On the other hand, true independence of Christian action is characterized by humility, reliance upon the Divine protection and support, and a clear perception of right and truth and duty.

Such was the character of the act performed by the woman, who received the approbation of the Saviour, expressed in the words, "She hath done what she could." It was her fixed purpose to do that which was pleasing to her Master, at whatever sacrifice, and independent of the opinion of others. Like the Apostle, she conferred not with flesh and blood, she resorted to no undue expedience, she regarded not the covetous and selfish feelings of those by whom she was surrounded. But amidst their indignation, and false expressions of benevolence, she did what she could, she brought the most precious boon she possessed, and in humility and gratitude of heart, poured it out upon her adorable Redeemer. It was not the comparative greatness of the sacrifice, or the magnitude of the act which the Saviour approved and commended, but the manner, the spirit, the heart with which it was done.

Few, comparatively, at the present day, are the actions, the duties performed with the same humble, yet heroic independence, and the same singleness of purpose. Our actions are too liable to be modified by a thousand extraneous circumstances, and a thousand expedients of human wisdom. There is the pride of our own hearts, the prejudices of our friends, and the flatteries of the world, which we are prone to consult even in the performance of the solemn duties that we owe to God. How often must the pulse of public opinion be examined ere we deem it expedient to fulfill a positive command, or a clearly indicated requirement of Heaven? When shall we learn to act with an humble but firm reliance upon Divine help, and to do from the heart, and with a noble independence, all our duties to God and to man? Then, though a selfish and cold-hearted world may frown, and the Pharisaical zealots of a time-serving Christianity may condemn, yet the integrity of conscience and heart, and the approving smile of our honored Lord, shall more than compensate for every sacrifice and self-denial.

From the Baptist Record.

American Bap. Board of Foreign Missions.

A special meeting of the "General Board," having been called by the "Acting Board," agreeably to a resolution passed at the annual meeting in Providence, the following brethren met in the Lecture Room of the First Baptist Church in Philadelphia, at 10 o'clock, A. M., Sept. 24th. In the absence of the President, Rev. Dr. Sharp, the Rev. S. H. Cone, first Vice President on the list, took the chair. Prayer was offered by the Rev. Dr. Wayland. The roll being called, the following brethren answered to their names: S. H. Cone, F. Wayland, Jr., G. S. Webb, J. M. Linnard, Solomon Peck, R. Stow, H. Lincoln, Alfred Bennett, Ira Chase, Gardner Colby, John Conant, Albert Day, G. B. Ide, J. B. Jeter, J. M. Peck, B. Sears, C. G. Sommers, W. R. Williams, R. Turnbull, William Colgate, and S. B. Swain.

The resolution of the Acting Board, and their Special Circular calling this meeting, together with correspondence between the Board of the Southern Convention and the Acting Board and referred to this meeting, were read.

Letters from J. Kilpatrick, Henry Jackson, Dr. Kendrick, and R. B. C. Howell, were read.

Ministering brethren present were invited to take part in the deliberations.

CIRCULAR.

Dear Sirs:—In accordance with instructions given by the Board of Managers of the General Convention, at their annual meeting in April last, a special meeting of the Board is appointed by the Acting Board, to be held in the meeting-house of the First Baptist Church in Philadelphia, on Wednesday, the twenty-fourth day of September next, at 10 o'clock, A. M.

This meeting is called with particular reference to two questions, which are regarded as belonging more appropriately to the General than to the Acting Board:—

1. Whether certain missions, now under the patronage of the General Convention, shall be transferred to the Foreign Mission Board of the Southern Baptist Convention, agreeably to the request of said Board; and if so, on what conditions?

2. What reply shall be made to the inquiry of said Board touching any claim which the Southern Baptist Convention may have, or suppose they have, upon the General Convention, or which the General Convention may have, or suppose they have, upon the Southern Baptist Convention?

Your attendance is earnestly requested.

By order of the Acting Board,
Baron Stow, Recording Secretary.

Boston, August 4, 1845.

Owing to the noise of a steam factory in the neighborhood, at this stage of proceedings, the Board adjourned to the office of the American Baptist Publication Society.

The correspondence between the Committee of the Southern Board, and the Acting Board, in Boston, showed a fraternal Christian spirit, and desire not to retard but to carry forward the work of missions by each party in their own sphere to the utmost extent, and avoid as much as possible all points of collision in future. The Southern Board have presented nothing in the form of demand, but on the supposition that the Convention are not able to sustain, vigorously, all our missions, they request, by amicable arrangement, in which of course the feelings and wishes of the missionaries are to be consulted, to take charge of the African Mission and such part of the China field as may be deemed expedient.

The general subject was amicably discussed in which brethren B. T. Welch, F. Wayland, S. Peck, J. B. Jeter participated. Dr. Welch doubted the authority of the Board to make any transfer, and for the purpose of testing the question, made a motion to that effect. It was decided without opposition on the principle that each party—the missionaries—and the two Boards must concur in any transfer.

After a free interchange of views, the subject was referred to a committee of five, consisting of brethren Wayland, J. M. Peck, Sommers, Jeter and S. Peck.

On the subject of claims on the funds and property of the Triennial Convention, the following named brethren were appointed. A. Bennett, G. S. Webb, A. Day, G. Colby and B. Sears.

The question of calling a special meeting of the Convention was brought up, and referred to a committee of brethren Stow, Chase, Ide, Welch, W. R. Williams, Cone, and Wayland, and the Board adjourned till half past seven o'clock this evening.

Prayer by brother Jeter.

Evening Session.—Prayer by brother Webb.

Reports of committees called for.

The report of the committee on calling a special meeting of the Convention was read by brother Stow.

A free discussion followed by brethren Cone, J. M. Peck, Stow, Webb, Bennett, Wayland and others.

All who spoke admitted the necessity of modifying the constitution as to make it conform to existing facts on the organization of the Southern Convention—some thought radical changes in the constitution were necessary to simplify the organization and thus produce more efficiency in action;—others that a call of the Convention was necessary in aid in adjusting the debt and increasing the means of the treasury. Laid on the table.

The committee in reference to transfer of missions made the following

REPORT.

The committee to whom was referred the subject of the transfer of missions by the acting to the general Board have had the same under consideration and ask leave to report:—

That in the view of your committee the contract between the convention and their missionaries does not allow of any change of the relation of the parties without the full consent of the missionaries. The committee therefore believe that any authoritative action on this subject is out of the power of the Board. At the same time it seems to your committee perfectly consistent with the obligations of the parties to each other, that your missionaries should have the choice of the associations with which they would be connected. And if any of them should prefer to change their relation from us to the Southern Board, they should in the spirit of fraternal regard, be allowed every facility of so doing.

All which is respectfully submitted in behalf of the committee.

F. WAYLAND, Chairman.

The committee on claims between this and the Southern Board made report.

Report of the Committee on Claims between this Board and the Southern Baptist Convention.

The committee to whom was referred so much of the communication of the committee of the Southern Baptist Convention as relates to any claims which said Southern Baptist Convention may have, or suppose they have upon the General Convention, or which the General Convention may have, or suppose they have upon said Southern Baptist Convention, report:—

That they have given their earnest attention to the subject, and are of the opinion that inasmuch as brethren from the South have retired from the General Convention and formed a new organization by themselves, the property and liabilities of the General Convention should remain with that body; and that no other mode of adjusting supposed claims in the case would be more equitable in itself, or more likely to prove satisfactory. The circumstances under which the separation above named took place are of themselves sufficiently painful; and it may well be a matter of solicitude with all parties concerned that no new questions, which might lead to further misunderstanding, should without the most urgent necessity, be started. Of such a tendency is the question of claims believed to be, which either party might make upon the other. In view of all these circumstances, your committee would recommend the adoption of the following resolution:—

Resolved, That it is inexpedient either for the General Convention, or for those who may have retired from it, to make any claims, the one upon the other, respecting the property of said General Convention on the one hand, or the payment of its present debt upon the other.

All which is respectfully submitted.

ALBERT DAY, Chairman.

Brother Jeter stated he knew of no reason why this mode of adjustment should not be satisfactory to the Southern Convention.

Adopted unanimously.

Prayer by brother Colgate. Adjourned.

Wednesday morning, Sept. 25th.

Board met. Same members as yesterday with the addition of Rev. R. W. Cushman, and Rev. I. T. Hinton present.

Took up the subject of the present state of the several missions. The Treasurer made an expose of the finances of the Board—explained the mode of making remittances to our missionaries, and the different modes pursued by business men at different periods. On full explanation it appeared to be the cheapest and safest mode of remittance.

The missionaries must have means of support in advance. The debt last April was over \$40,000.—As reduction cannot be made instantaneously there has been some increase, and measures have been taken to reduce expenses to the actual income. It is the deliberate and solemn conviction and determination of the Board not to depend on the resolutions and promises of man, but on actual income.

The morning was spent, and we think profitably, in free exchange of views on this subject.

The subject of liquidating the debt, which has become indispensable, even if whole missions are broken up, caused painful feelings and apprehensions. Brethren spoke freely and impressively. It appeared that about \$20,000 has been pledged from a few individuals in New England. Hopes are entertained that the balance will be made up in other parts of the field originally contemplated, but it will require prompt and liberal efforts on the part of our wealthy brethren, and that very soon.

The subject of a called session of the Convention was taken up and free and large discussion was held in various points of bearing.

The first question settled was that of the expediency of the measure. Next the time. This question was fully canvassed, and each reason and objection considered as to meeting before winter, or postponed till spring.

The necessity of the case produced concurrence in time, and the third Wednesday of November next was agreed to without dissent on the adoption of the REPORT AND RESOLUTIONS OF THE COMMITTEE.

Report and Resolutions on calling a Special Session of the Convention.

The committee appointed to consider the expedi-

ency of calling an extra session of the General Convention, have had the subject under careful consideration, and respectfully report:

That in view of the recent missionary organization at the South, and the new relations thence arising; also in view of the imperfections in the provisions of our present constitution, it is expedient for this Board to request the President of the Convention to call a meeting of that body to be held in the Baptist Tabernacle in the city of New York on the third Wednesday in November next, at 10 o'clock, A. M.

Resolved, That a committee of nine be appointed to recommend such alterations in the Constitution and By-Laws of the General Convention, as may be necessary to give increased efficiency to our missionary operations, and report at a future meeting of that body.

Adopted unanimously.

Rev. B. Sears was appointed to preach, and Rev. W. R. Williams his alternate.

Reduction of Missions and Expenses.

The following resolutions were introduced at an earlier stage of the proceedings, fully discussed, carefully examined, and adopted.

The question was one of sound economy and christian expediency. Shall the Board persevere in the effort of keeping up so many missions in a feeble, dying state, amongst so many different nations, or shall the energies and means be concentrated on fewer missions, and these strengthened and prosecuted with vigor? The resolutions show the result.

Resolved, That inasmuch as the income of the Board is inadequate to the efficient support of our missions, it is the only duty of the acting Board to make immediate arrangements for the reduction of their number, and the strengthening of such as remain.

Resolved, That in making such reduction, regard should be had to the amount of expense incurred in the support of any particular mission, compared with the providential indications of the usefulness of said mission.

An increase of thirty per cent. to former annual contributions in the northern states is indispensable to sustain with vigorous action all the present missions, and although there is evidence of increased contributions in some quarters, the Board cannot incur increased debt.

Our brethren must wake up, become less worldly and more spiritual, or incur the just displeasure of God in withholding the gospel from millions that are perishing.

The evening session of Thursday was occupied in part in receiving resignations from brethren Jeter, Ball and Hinton, who are attached to the Southern Board, and in making some preliminary arrangements for the special session of the General Convention. A committee consisting of brethren Cone, Wayland, J. M. Peck, E. Tucker, W. R. Williams, Colgate, Stow, R. Fletcher, and Dea. H. Lincoln, were chosen to correspond on the subject, and prepare and report to the Convention such alterations in the Constitution as may be deemed necessary.

The proceedings of this meeting of the Board will doubtless be published in an official form shortly, but as an anxious desire exists in every part of our country for the earliest intelligence, at the request of the editor of the Record, we have prepared these notes. Being constantly in the meeting and noting every occurrence, our aim has been to give the facts of the case. Of one thing we can make most delightful record. Throughout the whole proceedings, the spirit of the gospel held sway over every mind.

J. M. P.

New Haven Association.

BRETHREN BURK & SMITH: The New Haven Association met at Southington, Ct., on the 1st and 2d of the present month. Rev. E. T. Winter of New Haven, preached the introductory sermon.—Your correspondent did not arrive in season to hear much of the discourse, but its subject seemed to be the Papacy and the reality of our dangers from it—a reality set forth by the speaker by an array of a multitude of facts.

After this discourse, Association was organized by the choice of Rev. Harvey Miller for Moderator, W. G. Howard clerk, and A. E. Denison assistant clerk.

The letters from the churches told the same sad story which comes to us in the other associations, of no revival, very few additions—several of the churches having had no baptisms at all. Exclusions had not been numerous but on the whole the net numbers of the association were considerably reduced from last year.

The attendance of delegates and of visiting brethren was tolerably fair for numbers; yet would not compare in that respect with the times of old.

The second sermon was preached in the afternoon of the first day, by Bro. Day from the Southern part of the state of Michigan. Text, Luke 12: 34, For where your treasure is, &c. Bro. D. has for the last nine years been performing chargeless service, almost, (for the nine years he had not received the sum of one hundred dollars) in the state of Michigan, in preaching the glorious Gospel—supporting himself by the labor of his hands on his farm, and yet finding much time to travel and preach. Many of his preaching journeys among those poor scattered settlers in the wilderness, he performs on foot. His success, I judge, had been very encouraging. Latterly he had devoted himself very much to the getting up of Meeting Houses in important locations, and has been successful in the erection of several. The erection of such a house in St. Joseph's county Mich., which is the errand that brings him East at this time, and he has obtained enough for his object into about \$400. As to the danger from Catholics, at the West, Bro. Day says there is absolutely no mistake—if we do not soon possess that country, (in a religious sense) the Pope will. The Catholics are seizing upon all the poor post-building large and splendid churches and cathedrals—establishing first rate schools—their priests in gorgeous vestments and parading the wilderness country, and preaching to the simple and unlettered inhabitants; who, (so rare are their opportunities, to hear preaching) will turn out to hear any body that comes along; and by these wily priests many of the people are thus drawn over to the Pope. How do the Catholics get funds to do all these things? Answer: Money is poured out to them from all Catholic Europe like water—there is no want on this score, they openly boast in the Valley that they will soon possess the West. I wish you could go there and see, as I do, said the speaker, and then you would believe. How easy at present, said he, to prevent their success—how impossible a few years hence! One hundred dollars will support one of our missionaries there, in addition to what he receives from the people.—Bro. Day said he was confident that many minis-

ters, young and old, now at the East, ought at once to go West. The sentiments above sketched were some of them presented by Bro. D. on the association occasion, and some of them by him, on other recent occasions in my hearing. I acknowledge that my own mind has been peculiarly impressed by hearing from this brother what he has seen and known on these subjects.

Brief for the remainder concerning New Haven Association, brother editors. Wednesday eve, Bro. Howard of Middletown addressed the people, from Joel 2: 2; and the fourth and last discourse was preached on Thursday forenoon, by bro. Miller of Meriden, from Isa. 59: 1 and 2. The Lord's hand is not shortened, &c.

Of the preaching at this Association, I will say, it was all good—suited to the occasion and circumstances—spiritual—earnest. Both ministers and lay brethren of the Association seemed to feel humbled and solemn on account of Zion, but not I think disheartened—contrariwise there seemed to be hope in God that a brighter day would soon open upon the churches. The praying spirit seemed breathed, in some good measure, upon the hearts of the assembled brethren.

The large choir of singers of the Southington congregation were so kind as to attend through all the public services, and performed their part excellently well; and the Southington friends entertained us at their houses with good old-fashioned Baptist hospitality.

Association adjourned about noon on Thursday, to meet with the church in Wallingford, on the first Wednesday and Thursday of Oct. 1846. S.

Bishop Hughes.

We were permitted to see this famous champion of Catholic claims, a few days since, under circumstances favorable to an acquaintance with him in his official character. While spending a few days with a friend in Rondout, N. Y., we saw him preach in the Catholic church at 10 o'clock on Monday, and administer the sacrament of confirmation. We determined to hear him, and at the time appointed, repaired to the church, which we found literally jammed full. It is a plain, unfinished building, with naked walls, and bare rafters. We were politely conducted through the dense crowd, to a seat near the altar where the Bishop was to officiate. The altar was of the rudest kind, and every thing pertaining to it, with the exception of the silver and golden cups, bore the marks of extreme poverty. An attempt was made at decorating the walls behind the altar with evergreens. A rule lithograph of the Saviour, with a small one of the Virgin on the left, and another of the crucifixion on the right, was all that appeared in the way of pictures or images. Three priests were busy when we took our seats, in making preparations for the confirmation, and each time they passed the cross affixed to the altar, they carefully dropped one knee, and hurried on to their business. After much delay, the bell tinkled, and the Bishop made his appearance, and took his seat before the altar. He then rose, and waving his hand, said, "In the name of the Father, Son and Holy Ghost, Amen." At these words, every head was bowed. He then read a short prayer in Latin, after which he read a passage from Acts viii. 5-15, and then addressed the congregation for about twenty minutes. He commenced by saying that the passage showed that the early church recognized three orders in the ministry. For while Philip the deacon, could preach and baptize, it was necessary that the third order of the ministry should be called to administer the sacrament of confirmation. He observed that a sacrament consisted of two parts, the inward and the outward—the visible and the invisible. The outward, as in baptism, was only a sign of the work of grace in regeneration. But the inward invariably led to the outward, the substance produced the shadow. Confirmation was a sacrament designed to strengthen the new-born soul, and to prepare it to resist the temptations of the world, the flesh and the devil. And who shall say (asked the Bishop) that the tenacity with which the members of our holy church cling to their faith—a tenacity which seeks in vain for a parallel elsewhere—is not attributable to the grace imparted in confirmation. This constancy, he confessed, was often found associated with the deepest ignorance, but was therefore the more extraordinary, because it steadily resisted the overpowering influence of intelligence, wealth and numbers, and patiently endured the scoffs and sneers of an infidel world. He closed with an earnest exhortation to a life of sobriety, integrity and holiness, as the only means of convincing those who are without, of the purity that reigns within the holy Catholic church. The whole speech was evidently designed for Protestant intelligences, and not for the ignorant multitude around him. We were truly sorry that he should sacrifice their interests to our education. They evidently needed words of instruction, warning and reproof, from his lips, and we sincerely hoped to have seen him direct his efforts to the improving of their moral and religious character. Nearly one hundred, we should think, were confirmed, of all ages, from the man of gray hairs, to the child of tender years. The Bishop seated in his chair, bent over them as they knelt at his feet, touched their foreheads with the holy oil, repeating rapidly the Latin formula, making certain movements with his hand about their heads, and dismissed each candidate with a gentle pat on the right cheek. The ceremony occupied nearly an hour. The Bishop seemed glad when it was over, yet he stopped kindly to confirm a little girl who did not come forward till he was about to retire.—After this, the officiating priest went through the tedious and unintelligible mummeries of mass. After many genuflections and manipulations over the wafer, under the mystic influence of which, I suppose, the mysterious change into the real body of Christ was effected, he at length elevated it to the view of the multitude. At the tinkle of the bell, all but us heretics dropped on their knees. The priest then drank the wine, and proceeded to place the wafer in the mouths of the newly confirmed. In the midst of this, we retired, with the conviction deepened, that the church of Rome is an apostate church, and has not the slightest affinity with the Christianity of the New Testament. G—

We learn from the Reflector, that the First Baptist church in New Bedford has invited the Rev. Rufus Babcock, D. D., Secretary of the A. & F. Bible Society, to become its pastor, and that he will probably accept the call. The Rev. Mr. Jackson, the late pastor, has been compelled to resign in consequence of ill health, and is about to remove to Brookline, Mass.

A Question Proposed by the Christian Index.

The Christian Index in noticing the fact that in some parts of Kentucky the citizens are determined to give the subject of slavery a full discussion, proposes the following question for their consideration:—"Are the negroes capable of self-government?" "So important a bearing," says the Index, "does it have upon the whole ground of Anti-slavery, that, if disproved, it is impossible for a sensible man to be opposed to slavery." The writer then cites the condition of the Island of St. Domingo, and the experiment made by Great Britain to colonize some 1000 slaves on the Island of Trinidad in 1816, and the condition of the negroes in Africa, to prove the negative of the question.

Without either denying or endorsing the opinion of the Index in reference to the ability of the African race to govern themselves, we wish simply, and in all kindness, to ask him whether, according to his own mode of reasoning, this inability on the part of the negroes makes it right for the white man to enslave them? If it does, then the Hotentots, the wandering Arabs, the Indians, and other tribes living in a state of barbarism should, upon principles of equity, be enslaved too. If the ignorance, weakness and want of proper understanding of what is for their own interests, render men fit subjects to be made, *volens volens*, the slaves of the better informed and more powerful nations of the earth, then the quicker all such persons are reduced to a state of bondage the better; and it would be wickedness in the extreme, for the slaveholder, under such circumstances, to "let the captives go free."

But there are thousands and hundreds of thousands of people in the world, who have learnt somewhere, that it is the duty of the Christian to do all the good he can to the poor, the ignorant and defenceless, instead of making beasts of burden of them.

Second Baptist Church New Haven.

BR. BURK: I take the present opportunity to give you some account of the services connected with the laying of the corner stone of a new house of worship for the Second Baptist Church of this city. The site chosen for the edifice, is at the corner of Greene and Academy streets, a convenient and beautiful location. The foundation is already laid and the frame is to be raised, I believe, the present week. The building is to be in the Gothic style of architecture, sixty-six feet long and forty-four wide and will cost, exclusive of the ground, about \$5,000. The basement will be immediately completed, so as to be occupied by the Church the coming winter.

The Corner stone was laid with appropriate services, on Saturday last, at 3 o'clock, P. M. The exercises were commenced by the reading of a hymn by the Pastor, Rev. O. B. Judd, which was sung by the Choir. Select portions of Scripture were then read by your correspondent, prayer was offered by Rev. E. T. Winter, and another hymn was sung. An address was delivered by the Pastor, and the services were concluded by a set piece of music by the Choir, and the benediction. A leaden box was deposited beneath the corner-stone, containing records of the Church, names of members and pastor, articles of faith and covenant, names of those who superintend the erection of the building, documents relating to the other churches of the city, to the government of the State and nation, annual reports of Missionary and other benevolent societies, association minutes, catalogues, city directory, a Bible, a copy of the Psalmist, Christian Secretary, Christian Reflector, &c. &c.

Yesterday, after the morning service, two females were baptized by Br. Judd, in the presence of a numerous assembly who had come to the water-side to witness the impressive ordinance. Both the candidates were formerly members of Pseudo-Baptist churches, one a Methodist and the other a Congregationalist. May the Pastor often have occasion to visit the baptismal waters; and may the blessing of the Great Head of the Church continue to rest upon him and the people of his charge, who are happily united and prosperous, and crown their mutual labors with the highest success.

New Haven, Oct. 6th. S. D. P.

Painting to illustrate our Lord's Baptism

More persons belonging to the last than the present generation of Baptists can call to mind an engraving intended to represent accurately our Saviour's baptism with which a parlor here and there was graced. Copies of this however, have mostly passed away. It was never much to be admired as a work of art. And while other periods of the Lord's history have enlisted the painter's art, this has been comparatively neglected. From what we find in a late number of the London Baptist Magazine, we hope this will not continue to be the case. We hope a painting will ere long be produced that shall be of the first class as a work of art, and at the same time fit to be copied in oil, or as an engraving, for the embellishment of the houses of our people. The notice to which we allude is this. An offer of one thousand pounds sterling is made for the best oil painting representing the immersion of Christ that shall be produced, and forwarded to London to compete for the prize, within the space of two years. All the paintings forwarded are to be publicly exhibited in London for a space of not more than two months. The work is not to be less in size than twelve feet by ten, nor more than fifteen feet by twelve.

We hope this may attract the attention of artists, so that a standard representation of the scene may be produced.

Baptist Students in Episcopal Colleges.

The following paragraph is extracted from a letter written by the Rev. Mr. Turnbull of this city to the Christian Reflector. We copy it merely to show that the denomination may know the fact, and to enquire why some provision has not been made by some of our Baptist Colleges for the education of our intelligent young men who have the ministry in view. Such a provision might be made, we should think, without adding materially to the expenses of the college. In Trinity College the students have their tuition furnished them only—room-rent, fuel, &c., being considered as separate charges.

I was greatly surprised to find so many young men in attendance at Trinity College in this city. Three or four of them spoke at the junior exhibition, and had prominent parts assigned them. It has often been a matter of surprise and regret to many of us, that the number of Baptist students at Brown University was so much smaller than might naturally be expected; but here I discovered the solution of this matter, at least in part. The

young men in our denomination who are preparing for the ministry, are generally poor, and are hence compelled to prosecute their studies, as they best can. It so happens that the founders of the college have made provision for the gratuitous education of young men, having in view the Christian ministry. This applies not only to Episcopal students, but to those of other denominations. Boarding too, is comparatively reasonable in this city;—and indeed several of the young men are boarded gratuitously, or at a merely nominal rate, by some of our generous brethren. There are some students here, whose education and support, while at college, has not cost them a cent. In all, there are no less than twelve Baptist young men, members of the college, and having the ministry in view.—Some eight or nine of them are members of the church under my care, and the rest are connected with brother Raymond's church. Would it not be well for some generous individuals to supply Brown University with the means of educating all our candidates for the ministry gratuitously? It is certainly desirable for Baptist students to attend a Baptist college, and especially one so highly distinguished as Brown. The influence at Trinity College is decidedly Episcopal, and I fear somewhat worldly. Yet it is but justice to say, that our young men there are treated with marked respect, and no undue means are brought to bear upon them, to produce a change in their doctrinal views.

Downing's History of Romanism.

The Calendar, of this city, comes out severely upon this work, as "a poor catch-penny, designed to suit the market and pander to the ignorant passions, rather than the clear-headed principles of the public."

We think the critic unjust in his remarks on the design of the work. We do not believe that "money-making, not soul-saving, is the great object of its manufacture." Probably the author, who is an excellent man, was actuated, in its composition, by a sincere desire to furnish "a fair, candid and sound refutation of the miserable corruptions of Romanism." The publisher, very likely, would be pleased to make money by it (not a very unusual obliquity, in these days), but it is rather hard to make the man who sold him the copy-right responsible for the "great placards" by which he endeavors to make it profitable. We would ask our neighbor if the publishers of religious works generally are over modest in their efforts to get their works off by the thousand?

With regard to the charge of exaggeration brought against the illustrations, it is but simple justice to record the statement of Mr. Giustiniani, a converted Romanist priest, who, though unacquainted with Mr. Downing, was constrained to volunteer his testimony to the literal correctness of these representations, to most of which he had been a frequent witness.

Yet, after all, we are free to say that, judging from a hasty glance given to it in a book-store, the style of this pretentious volume is too much after the old fashion of carrying on the anti-Roman war, to suit our tastes, or inspire us with any hopes of its success. Call it our prejudice, or what you will, neither the profusion of pictures in this book nor the gold on its cover have tended materially to charm away our impression that the Roman Catholics will have more reason to hail, than to lament, its appearance.

Stonington Union Association.

A copy of the Minutes of this Association has just reached us. The annual meeting was held in June, and a notice of its statistics, &c., published in the Secretary shortly after. The pamphlet before us contains eighty-six octavo pages, and embraces not only the proceedings of the last meeting, and the Minutes of the same Association from 1772 to 1786, but a brief history of the rise, progress and present condition of all the churches in the Association. We consider this pamphlet a valuable document, and as such, it should be substantially bound, and thus preserved for the benefit of future historians. We may, when we can find time, avail ourselves of some part of its contents by publishing some of these interesting sketches, for they are worthy of a perusal.

Westfield Baptist Association.

We are indebted to the Clerk of this Association for a copy of the Minutes, from which we learn that its annual meeting was held with the Baptist church in Northampton, Mass., Sept. 3 and 4, 1845. The Rev. L. Lewis preached the introductory sermon, after which the Association was organized by appointing Rev. J. G. Warren, Moderator, and Rev. R. C. Mills, Clerk. Rev. F. Bestor preached in the afternoon. A committee was appointed to consider and report on the expediency of forming a Society to be called "The Handed Missionary Society." This committee recommended the formation of such a Society, and that the churches send delegates at such time and place as may hereafter be specified. The report was adopted, and the third Wednesday in October was fixed upon as the time for holding such meeting, and Westfield Centre as the place. The cause of Education, Missions, Temperance and Emancipation, are cherished by this Association. In view of the absence of the Holy Spirit, the churches individually were recommended to observe, as soon as possible, a special day of humiliation, fasting and prayer. Before the Association adjourned, a sermon was preached by Rev. J. W. Olmsted, of Chelsea, and the claims of the American Colonization Society were presented by the Rev. Dr. Tenney.

The summary of statistics shows that 8 have been added by baptism, 54 by letter, 1 restored, 68 dismissed, 29 excluded,—net loss 18.

Ordination at Rondout, N. Y.

Mr. WM. S. MILES was ordained to the

Poetry.

The Lost Church.

BY JAMES MONTGOMERY.
Here stood a Church—a house of God,
An earthly temple, built with stones;
Its courts our fathers' footsteps trod,
Its graves received our fathers' bones;
The hymn of praise, the voice of prayer,
The gospel trumpet sounded there;
And ransomed spirits, in Heaven's bliss,
May round the throne remember this.

But earthly temples must decay—
By slow or swift destruction fall;
And time's tide will wear away
The steeple tower, the strongest wall;
Here both conspired, in one dark hour,
To sap the wall—bring down the tower;
To storm the sanctuary, and sweep
Its very ruins to the deep!

The river rushed upon the sea;
The sea the rage repelled;
All the winds at once set free,
War with the warring waters held:
On fire with foam the surges scream,
While vehemently beat the stream,
And rocked the fabric to and fro,
As if an earthquake heaved below.

Till, as in dead of night, the flash
Of lightning issues from the cloud,
Chased by the thunder, crash on crash,
Down the deep the temple bowed;
Bowed, for a moment, o'er the spot,
Another moment it was not!
O'er the lost Church the billows boomed,
And in its wreck its turrets entombed!

"Thus far, no farther shall ye go,"
The river heard that voice and fled;
Spanning the firmament, God's bow,
The sign of wrath retiring, spread;
The sign of future glory gave,
Of resurrection from the grave,
When circling seasons had fulfilled,
The term His sovereign councils willed.

The fulness of that time behold!
Nine generations, in their haste,
Have passed where stood that Church of old,
Yet left the ground a hallowed waste;
Ye, who where once they breathed, now breathe,
To your posterity bequeath
Of your existence here well spent,
A house of prayer, as monument.

From granite rocks the pile renews—
From Cambrian mines the ore he brought;
From ancient woods the timber hews,
To body forth creative thought;
And bid the second temple rise;
A land and sea-mark to all eyes,
Which shall outshine the first, as far
As harvest-moon the morning star.

"There is a home not made with hands,
Eternal in the heavens," for them
Who travel singly or in bands,
To seek the New Jerusalem;
With them may all who worship here,
Age after age, in turn repair,
Where that which men call death on earth,
Spirits may deem their birth.

Religious and Moral.

For the Christian Secretary.

Prevention Better than Cure.

That prevention is better than cure, in the ratio of at least ten to one, has been for thousands of years, universally conceded;—nay, the sentiment has been embodied into more than one proverb. And yet how few practically believe it even at the present hour! The whole world as it were, expend their efforts in the work of cure—leaving the noble work of prevention almost untouched.

Among the employments of mankind, what is more noble than agriculture or farming? And yet as a general fact, to which I acknowledge there are a few exceptions, what is the farmer doing—the world over—but attempting to cure what might be termed a diseased soil? How very easy, comparatively, to preserve a virgin soil in good condition, instead of exhausting it immediately, and then spending a life in attempts to renovate or cure it!

The lawyer, what is he doing all his life time but attempting to mend broken law, or heal divisions among his people? What does he, in short, but cure? The judge, the legislator, the statesman—what are the labors of these men but efforts (how well or how ill they are directed is not now the question) to cure?

The physician, above all, will any one deny that his life is spent in the work of cure? How seldom, even here, where the utility of prevention is so obvious and indisputed, is an hour spent in a year in this direction!

Much of the life of the parent and the teacher is spent in endeavors to undo what has been done—to correct past errors—to patch up—in one word, to cure. How very little, indeed, is done by the educator, after the lapse of six thousand years, to prevent what he would often give a thousand worlds, when it is too late, to cure!

Finally the minister of the everlasting gospel—what is he about all his life time, even he—but trying to cure? And this too, though Solomon said, as long ago as his day, "Train up a child in the way he should go, and when he is old he will not depart from it."

When will mankind be consistent with themselves? If prevention is better than cure, in the proportion often of even five to one, why should it not receive more of our attention? Why should the whole world, age after age, waste themselves—nineteen-tenths of themselves—in vainly laboring at cure, when prevention is within their reach, and is both easier and more agreeable?

Train up a child in the way he should go, is not a command which cannot be obeyed. He can be trained in the way he should go. Nay, he will be so when mankind begin to know something of the value of prevention. If the child should be healthy, intelligent, holy and happy, then he can be trained to health, intelligence, holiness and happiness,

so that the work of cure will be comparatively unnecessary.

This work of prevention in matters which pertain to health, intellect and morals is what the philosophy of Christianity aims at, and what the world is languishing and dying for the want of. Prevention in our families—prevention in our schools—prevention in our churches—prevention in our states and nations—prevention every where and in every thing—this it is on which the wise and good should spend their sacred fire, in all time to come.

We need doctors in this work as much as in the work of cure,—doctors of law, morals and health. But we need these doctors much more to tell us how to keep ahead of disease, error and crime, than how to cure them, and their services would be much more valuable. A score of those laborers, were they true men, would not be too many even in our small city of Hartford. And we could afford to pay them. The taxes of health, intelligence and virtue are always lighter than those of disease, degradation and crime. We need one or two constantly employed in our schools. And I will be one of fifty heads of families who will pay a doctor of medicine of good qualifications a suitable salary every year, provided he will labor half as hard at the physical improvement of those fifty families, as he now does to cure the sick among two or three or four times that number. W. A. A.

Unaccomplished Purposes.

THERE is, no farther, scarcely an individual, now declining from the meridian towards the close of his life, who cannot look back upon his career, and trace the existence, in his own mind, of many plans, upon the execution of which he never entered. They may have been both wise and feasible, and embraced much of good to himself and his family, to society and the church of God. But the accomplishment required—decision, courage, energy and perseverance; and these it was not easy to summon up to the point of practical execution, and the season for their use went by, till nothing remained but the relics of life, for what required the full energies of its prime. Like the individuals who were urged to follow Christ, one must first go and bid them farewell at home—another must bury his father, or suffer old associations and pursuits of life to continue unbroken a little longer—and thus the time for accomplishing the new and grand design never arrived.

Are not the mass of professed Christians now acting on the same principle? They see much needed to be done for their Lord and Master—much for the human race for which he laid down his life; and, beyond all doubt, they purpose to do it. Thousands of hearts attest that this is their case. They acknowledge their obligations, they resolve to discharge them; but the right time does not come, or some other interest requires present attention; or when they would do good, evil is present with them. A slothful habit, irresolution, or the fatal conclusion, "another time will do as well," or the unexpected interposition of some care or perplexity, defeats their purpose, and "the good which they would, they did not."

But shall this process continue to go forward? Shall the retrospect which Christians take of their past course present such a blank of unfulfilled resolutions? Shall the review taken from the bed of death bring up to the mind no green spots of Christian faithfulness—the products of an energetic faith, brought forth to the glory of God, and the reformation and salvation of men? This is certainly a cheerless prospect for a dying Christian. Reader, are you contented to have it yours? If so, you will go on as you have done—having little personal enjoyment, or conscious satisfaction; cherishing little self-respect, and much self-reproach for your inconsistency; making scarcely any perceptible progress in personal piety, and full of apprehensions as to what will never be your lot to "give up your account with joy and not with grief."

It is a question of great interest, how shall this dilatory habit be broken up?—how the sad description of the past be rendered hereafter inapplicable—

"Resolve, and re-resolve; and die the same."

Is it safer any longer to trust to that heart which has practiced so many deceits upon you? Will you silence the murmurings of conscience or regain self-complacency by making another magnificent resolution? Pause, first, and reflect. Inquire how you may obviate defeat. Pray over the question. Be humbled at the remembrance of broken resolutions, and the lamentable weakness of faith which they indicate. Feel your weakness, and go forward in the strength of the Lord God.

Let not resolutions have too exclusive respect to future time. See what good you can do, this day, this hour, this moment; resolve for the present, for the time being, and do it. A second duty will then be obvious. The performance of the first will put you on a vantage-ground for executing a second. This done with promptness, you will be prepared for a third; and if you thus allow no good resolution to perish unperformed, you will soon acquire a habit which will facilitate the regular discharge of even the most self-denying duties.

And surely 'tis high time to awake out of sleep. Christians must awake to the duties of their high calling. They must look at the work, to perform which they were sent into the world, and called out of darkness into light. They must answer to the design which God had in setting them apart, as a people to show forth his praise. Christ, in his sermon on the mount, has told us plainly what this design is. They are a spectacle to men, as well as to God and to angels. They are to improve the world

by their example. Their light must shine before men, that they may see their good works, and glorify our Father who is in heaven.

If the Christian religion is the grain of mustard seed, which is to become a great tree; if it is the leaven hid in meal, which is to operate till the whole is leavened; if it, or those who possess it, are the salt of the earth, which is to preserve the world from moral putrefaction; then it would be wise in those who are called by his name to examine anew the ground of their hope.—"Faith, without works, is dead, being alone." Action and growth are the evidence of life. Other elements are active throughout society; and unless those of Christian character are equally energetic, there will soon be a sad preponderance of evil over good, in our favored country. In view of such an alternative, who will not be up and doing? Can a Christian heart be at "ease in Zion" with such a prospect in view?—*Ch. Mirror.*

Revolutionary Clergymen.

"These sons are set. * * O, rise some other such." The following is a list of the names and ages of 40 deceased ministers of our country, in the Old Bay State. Great additions might be made to this heroic race of men. Most of them were zealous Whigs of the Revolution—they labored with their heads, hearts and hands for American freedom and independence. Most of them, like St. Paul, labored with their hands—and let the present generation remember that it was the strong hands of such men that sustained the tottering pillars of Freedom's temple, in the hour of peril.—*Cin. Chronicle.*

From the Hampshire Gazette, of Aug. 26.

AGED MINISTERS.

To-morrow is the *Granville Jubilee*, it being 50 years since Aug. 27, 1795, when the Rev. Dr. Timothy M. Coolen, now the pastor of the church, preached his first sermon in that town. Of the 521 Congregational ministers in Massachusetts, only 3 are now in office, were settled before Dr. Coolen, namely, Rev. Drs. Eaton of Roxford, Dana of Newburyport, and Shepard of Lenox. The next oldest are Mr. Wood of Upton, Dr. Fisk of New Braintree, and Dr. Pierce of Brookline.—But the Rev. Payson Williston of Easthampton, though not now in office, was settled before any of these—in 1789. Of the ministers of Massachusetts, 17 are above 70 years of age, one of whom is Dr. Packard of Shelburne.

The following is a list of 49 deceased Ministers in old Hampshire county, who lived to be about 70 years of age.

Let the present race of young ministers ponder this catalogue, and inquire whether, by attending more to the physical laws of their nature, by a little more 'bodily exercise,' by keeping out of the whirl of excitement; by more wise and temperate and uniform labors, they may not be likely—some of them at least—to reach a good old age.

Robert Abercrombie, Pellam, died	aged 82
Amos Allen, Chesterfield,	" 79, " 81
Joseph Asby, Sunderland,	" 79, " 81
Simon Backus, Granby,	" 82, " 87
Moses Baldwin, Palmer,	" 81, " 81
Joseph Blodgett, Greenwich,	" 83, " 76
Robert Brock, Springfield,	" 74, " 70
James Briggs, Cummington,	" 82, " 80
Isaac Cheney, Hadley,	" 74, " 74
Ichabod Draper, Amherst,	" 82, " 72
John Emerson, Conway,	" 82, " 80
Justus Forward, Belchertown,	" 84, " 84
Elijah Gridley, Granby,	" 84, " 74
S. Griswold, W. Springfield,	" 81, " 80
Jonathan Groat, Hawley,	" 82, " 79
Enoch Hale, Westhampton,	" 85, " 83
Moses Hallcock, Plainfield,	" 83, " 77
Joel Hayes, South Hadley,	" 82, " 73
Samuel Hopkins, D. D. Hadley,	" 81, " 81
B. Howard, D. D. Springfield,	" 86, " 83
Samuel Kendall, New Salem,	" 72, " 84
J. Leathrop, D. D. W. Springfield,	" 80, " 80
Joseph Lyman, D. D. Hartford,	" 82, " 80
John McKinstry, Springfield,	" 81, " 85
George Moxen, Springfield,	" 87, " 85
Jadiah Nason, Montague,	" 80, " 85
Roger Newton, Greenfield,	" 81, " 79
Scott Noble, Montague,	" 82, " 79
David Parsons, D. D. Amherst,	" 82, " 74
Nehemiah Porter, Ashfield,	" 82, " 96
years and 11 months.	
Ezra Reeve, Holland,	" 81, " 85
Preserved Smith, Rowe,	" 84, " 75
Josiah Spaulding, Buckland,	" 82, " 79
Antipas Steward, Ludlow,	" 84, " 80
Solomon Stoddard, Northampton,	" 72, " 85
Joseph Strong, Williamsburg,	" 86, " 74
Samuel Taggart, Coleraine,	" 82, " 81
Edward Taylor, Westfield,	" 72, " 87
Stephen Tracy, Norwich,	" 82, " 72
Rufus Wells, Whately,	" 84, " 80
Samuel Whitman, Goshen,	" 83, " 73
Josiah Willard, Sunderland,	" 79, " 80
William Williams, Hatfield,	" 74, " 75
S. Williams, D. D. Longmeadow,	" 78, " 80
Solomon Williams, Northampton,	" 84, " 89
John Woodbridge, S. Hadley,	" 78, " 80
Berni, R. Woodbridge, Norwicht,	" 84, " 79
John Wright, Bernardston,	" 82, " 85

It will be observed, that of those, 28 lived to be above 80 years, 4 lived to be above 90 years, and one fell short one month of being 100 years of age.

The Believer's Consolation.

A man shall be as "rivers of water in a dry place, as a shadow of a great rock in a weary land." While the "rock" in climates and countries such as we have alluded to, shadows forth the strength and protection which the Lord Jesus Christ offers to his people, "rivers of water," beneath a burning sun, and on a burning soil, equally shadow forth comfort and consolation.

In passing through the world, however, the people of the world, surrounded by its joys, courted by its friends, backed by its good opinions, may be enabled to delight in it, but to the children of God it is often times "a dry and barren place." There are so many causes, externally and internally, to make it so. There are times when trials, and afflictions, and anxieties, press closely upon us; when those we love are laid upon beds of sickness, or followed to an early grave; when our prospects are darkened by disappointment, or marred by adversity; when the world, at all times des-

titude of the real consolations of the Christian, becomes more barren and more desolate than the wide and waste howling wilderness itself. At times like these, whether can the child of God betake himself? He looks not to earthly succor; it is vain to look, for all those whom you love are perhaps plunged into the same calamity, borne down by the same trials as yourself. How blessed, then, to feel that there is One who visited this world of ours, and living as you are now living; who carried about with him a body of infirmity and death, who grieved for the same losses, and wept over the same affliction from which you are weeping; and is presented to you, in the Word of God, as man, that you may feel assured of his sympathy, while he is also presented to you as God, that you may feel certain of his power. Does your soul, then in these dry places, thirst for consolation and succor? That man is proclaimed in the text to be "rivers of water in a dry place;" that man in the days of his flesh, "stood and cried, if any man thirst, let him come unto me and drink," and "the water that I shall give him, shall be in him a well of water springing up into everlasting life."

Here then is your consolation; as your safety is to be found in Christ, so also is your comfort. He shall be to you not only a covert from God's wrath, but a river; nay more, rivers, to show the abundance of his consolations, "rivers of water," when you are fainting under the trials, or anxieties, or distresses of the world. Now, brethren, do you know any thing of the blessedness of this source of consolation? It is not enough that the river is running at your feet, but you must know that it is there, you must drink of its waters, or they will not assuage your thirst. Recollect a beautiful illustration of this in the history of Hagar, when driven from the tent of Abraham. You will remember that when she was cast out into the wilderness with her child, and had looked in vain for a supply of water; when all that was in the bottle was spent, when the streamlets were dry, and the clouds promised no rain, she sat down in utter hopelessness and helplessness, having cast the child under one of the shrubs that she might not see it die. And we are told, that as she lifted up her voice and wept the Angel of the Lord called to her out of heaven, and said, "What aileth thee, Hagar? fear not; and God opened her eyes, and she saw a well of water," sufficient, amply sufficient, for the need both of the mother and the child, during their whole sojourn in the wilderness. How beautiful an instance of the mercy and the power of God! How apt a type of the Christian's situation here below. You may at this moment be sitting by the "river of water" of which I am speaking, and yet be as ignorant—as practically ignorant of its existence, as Hagar was; as little benefited, and as little sealed fountain, which had never been opened, or a river locked in everlasting ice, and whose streams never poured forth rich abundance at your feet. What aileth thee, that thou seest it not? Pray to him who alone can open your eyes. Pray to God for his dear Son's sake, to show you the well which stands beside you, forever flowing, and of which, if any man drink, he shall never thirst. Beseech Him to reveal to you the Son of his love, as a full and sufficient Saviour; one who will not only bear all your sins, but all your sorrows, and not only be your strength and your salvation, but your joy, your peace, your strong consolation.—*Blunt.*

Fifty Years Ago.

Then, the French Revolution was in progress—all Europe was embroiled in war—infidelity and atheism triumphed over a nominal christianity, and threatened the very existence of Zion—terror reigned, and threw its dark banner to the breeze till all christendom trembled. Now, peace extends the olive branch over all—infidelity retires into corners, religion is honored by the great, and multiplies her influence, till all classes of society feel them, and are made glad.

Then, the resources of the nations—their hard earned treasures, and their blood, were all expended in carrying forward the work of slaughter and death. Now, the conflicting elements sleep quietly, and the same treasures are expended in improving agriculture, commerce, manufactures and education, and the ingenuity of man is turned to the invention of new means of increasing wealth and all the comforts it secures.

Then, there was scarcely a missionary on heathen ground—all the Bibles in the world did not exceed four millions—scarcely a Sabbath school was in existence, and when God in his providence called it like light out of darkness, magistrates and nobles frowned on it as an instrument of dissipation and sedition, religious tracts were unknown or despised—and the education of poor and pious youth for the ministry was unthought of. Now, missionaries are enumerated by thousands—Bibles have more than quadrupled their numbers—three or four millions of children and youth are enjoying the instructions of Sabbath schools, not only without hindrance, but with the smiles of all classes of men—the religious press teems with tracts and the condensed wisdom and piety of the past and present generations—and many hundreds of the indigent sons of the church have been prepared and are preparing for the ministry and missionary labor at home, and in foreign lands.

Then, slavery was approved, and the slave-trade carried on by all the nations of Europe, with scarcely a question of its propriety and justice;—men and women were bought and sold in the market like cattle, and none said, why do ye so? Now, it is as universally condemned, and the

trade abandoned by all who love not money more than the esteem of the wise and good;—and the missionary ship instead of the slave-ship fearlessly displays its flag on the ill starred coast of the sons of Ham.

Then, the education of the mass of the people entered not at all into the minds of the learned and the great, but was confined to the plans and efforts of a few despised Puritans. Now, universal education is the choicest theme of the popular orator, enters into the deepest counsels of the statesman, and touches the noblest cord in every patriotic heart.

"Say not then, why were the former days better than these, for thou dost not inquire wisely concerning this."—*Boston Recorder.*

Military and Private Murder.

If, indeed, there be a difference in the degree of guilt, the man who is clothed in military attire is the greater criminal of the two. Those who commit murder in private life, are generally impelled to the horrid deed by some powerful temptation, or by some sudden, uncontrollable gust of passion. Pinching poverty. A deep, irreconcilable sense of real or fancied wrongs is an incentive to many of the murders that are committed in private life. The military murderer has no such extenuating circumstances to plead. He does his dreadful work in cold blood. He not only has no personal object to gain, no feeling of revenge to gratify, by the life which he destroys; but he never before, in all probability, saw or heard of his unhappy victim. Nay, he often retires from the scene of action without knowing how many human beings, or who or what any of them are, he may have hurried into the presence of their Maker.—That which when committed by any body else is considered a crime of the most fearful enormity, is represented as a duty when done by the soldier,—a duty, the due discharge of which will throw a halo of glory around him while he lives, and transmit his memory to an admiring posterity.

How long shall such false and foolish views prevail? How long shall men remain ignorant of the great truth, that the mere command of a fellow-man can justify a violation of the laws of God?

Nor is this all. Whenever in war a fellow-man is deprived of life, the crime of murder may be said to be committed by various parties. He whose bayonet or bullet does the deed, is not the only criminal. The government which proclaims the war, the parliament who sanctions it, and the officers who give the command, are implicated in the guilt of every life that is destroyed.—Have our rulers and legislators ever thought of this? The consideration is a solemn one; if duly weighed, it cannot fail to have its effects in preventing future wars.—*London Advertiser.*

Popular Religion.

"Popular religion may be thus defined. A gloomy countenance, a stiff, austere manner, and formal prayers twice a day. Observe these forms, believe in the Trinity, the Calvinistic notion of vicarious suffering, and endless damnation, and you shall go to heaven hereafter, even though you break all the most important of the commandments."

Universalist Trumpet.

And pray, Mr. "Universalist Trumpet," if they break all the most important commandments, and wear a gay, thoughtless countenance, and demean themselves even in a lascivious manner, and never pray their whole life long, and deny the doctrine of the Trinity, and the vicarious sufferings of Christ, and the 'endless damnation' of the finally impenitent; and, further, add to such a list of excellences some that are not quite so lovely, perhaps, however, as the fruit of these; such as blasphemy, robbery, murder, etc., where will they go then? To heaven? And will it be a purer and better heaven than that prepared for those who embrace your 'defined' 'popular religion'?

Watchman of the Valley.

FAMILY PRAYER.—Family prayer, as to subject, should not include everything of which we can think, but have special reference to the members of the family—not fully confined to them. A traveler once being entertained in a religious family, knelt with the rest at evening prayer. The good man of the house commenced—noticed one thing after another as subjects of petition—the prayer continued—the traveler thought the close was at hand—other and still other subjects were brought in, the world was high explored, but still the course was onward; at length, turning to one of the servants, he whispered, "Is not your master about to close?" "Has he got to the Jews yet?" was the reply. On being answered in the negative, he rejoined, "Then he is not half done yet." This is an extreme case, but I fear that many fail in accomplishing what otherwise they might, because they tread so nearly in the above steps. A word to the wise is sufficient. *Zion's Herald.*

A SPRING MORNING.—How cheerfully do the little birds chirp and sing at the approach of the sun and the return of spring; as if their life had departed and returned with those glorious and comfortable beams. Thus the penitent and faithful soul is affected towards the true Sun of righteousness, the Father of lights. When he returns, in his presence is the fulness of joy; no song is cheerful enough to welcome him. O thou, who art the God of all consolation, make my heart sensible of the comforts of thy gracious presence, and let my mouth ever show forth thy praise.

REGENERATION AND CONVERSION may be distinguished from each other, though they can not be separated. They may be distinguished; as a man's being disposed

to go in a certain road, and his actually going in that road, may be distinguished for regeneration is God's disposing the heart to himself; but conversion is the actual turning of the heart to God.—*Cecil.*

THE GERMAN CATHOLICS.—More than an hundred churches have been founded in Germany, by those who have separated from the Romish communion, and that in Breslau, of which Ronge is chiefly pastor, numbers 8000 members. The seeders are found in all classes of society. At Berlin, a new paper has been established, entitled "The Reformation," and is devoted to the defence of the new movement. In a few days it had 6000 subscribers. So great a movement of the popular mind in Germany has not occurred since the day of Luther, or the great principles in question.—And though as yet the details of the system of faith adopted are not definitely settled, the great principle is distinctly avowed that the holy scriptures are the sole foundation of faith, and that whatever is not sustained by the authority of a "Thus saith the Lord," is to be rejected.—*Bost. Rec.*

HAPPINESS does not so much consist in having much to enjoy, as in the faculty to enjoy a life. He who cannot be happy without taking great pains will always find his pains greater than his happiness. It is a beautiful thought of Addison's that one man often takes more pleasure in the contemplation of a fine estate, than another in possession. The former derives much pleasure from the estate, without being burdened with the care of possession; the latter, burdened with the care of possession, derives little pleasure from the estate. The one finds an estate in the beauties; the other finds no beauties in the estate. The possession of enjoyment is better than the enjoyment of possession.

Of all the preaching in the world, (that speaks not stark lies,) I hate that preaching which tends to make the hearers laugh, or to move their minds with tickling levity, and affect them as stage-players used to do instead of affecting them with a holy reverence of the name of God.—*Baxter.*

Not to read or study at all, is to tempt God; and to do nothing but study, is to forget the ministry; to study only to glory in one's knowledge, is a shameful vanity; to study in search of the means to flatter sinners, is a deplorable perversion; but to store one's mind with the knowledge proper to the saints, by study and by prayer, and to diffuse that knowledge in solid instructions and practical exhortations,—this is to be a prudent, zealous and laborious minister.—*Quesnel.*

Advertisements.

HARTFORD FIRE INSURANCE COMPANY, Office North side of State House Square, between U. S. Hotel and Eagle Tavern. This Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 150,000 dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company: *Eliphalet Terry, Janus S. Morgan, S. H. Huntington, James Goodwin, H. Huntington, John P. Brace, Albert Day, Charles Russell, Henry Kenney.* ELIPHALET TERRY, President. JAMES G. BRUCE, Secretary. January 1, 1845.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE, Capital 150,000 Dollars, office No. 8, Exchange Buildings, north of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.

The following gentlemen compose the Board of Directors: *Daniel W. Clark, Ezra Strong, Wm. F. Ellsworth, William W. Ward, Charles H. Northam, John Furber, William Kellogg, Elihu Peck, Lemuel Humphrey, Thomas Belknap, Benjamin W. Greene, A. G. Hazard, Willis Thrall, E. G. Howe, Elery Hills.* DANIEL W. CLARK, President. WILLIAM CONSER, Secretary. Hartford, January 1, 1845.

ETNA INSURANCE COMPANY, incorporated in 1819, for the purpose of insuring against loss and damage by fire only; Capital 200,000 dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in their New Building, next west of Frost's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the Company are: *Thomas K. Brace, Silas B. Hamilton, Samuel Tudor, Frederick Tyler, Griffin Steadman, Robert Paul, Joseph Morgan, Samuel G. Boughton, Joseph Pratt, Whitehead J. Cornell, James Thomas, Miles A. Tuttle, Woodbridge, Ezra White, Jr., Joseph Church, John L. Russell, Ebenezer Seelye.* THOMAS K. BRACE, President. S. L. LOOMIS, Secretary.

The Etna Company has Agents in most of the Towns in the State, with whom insurance can be effected. Hartford, Jan. 1, 1845.

Boston Piano Fortes With Patent Action.

THE undersigned, being sole Agent in this city, for the well known firm of THOMAS GILBERT & Co., is prepared to execute orders for their Pianos at factory prices. These instruments are executed by none in excellence of workmanship and beauty of appearance; while in delicacy and precision of touch, and in the very important property of retaining their tone unimpaired for many years, it is believed they are unequalled. Orders received also for the celebrated Eolian attachment, of which T. Gilbert & Co. have purchased the patent right for the State of Massachusetts. JOSEPH MONDS, 6 Asylum-street. Sept. 11 1847